Islam is a Complete Religion

By the Noble Shaykh: Muḥammad al-Amīn al-Shinqīṭī

Translator: Dr. Abdullah Sueidi

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In the name of Allah, the Most Gracious, the Most Merciful.

Preface

All praise is due to Allah, Lord of the worlds. May peace and blessings be upon Prophet Muḥammad, his family, and his companions.

In an age marked by competing worldviews and profound questions about existence, meaning, and morality, the Islamic perspective stands out for its harmony between reason and revelation, intellect and faith, evidence and innate disposition.

Haseen Center is dedicated to confronting intellectual and ideological deviations by nurturing faith and producing educational and research-based materials through modern methods—helping build resilient and tranquil communities grounded in sound knowledge and belief.

Guided by this vision, Haseen Center for Research and Studies in Kuwait has launched this translation project to present select contemporary Arabic works on the proofs and virtues of Islam, as well as critique of atheism and secularism, to English-speaking audiences. The aim is to provide both Muslims and non-Muslims with authentic insights into how Islamic scholarship addresses questions of belief, doubt, and the human quest for meaning.

The translated works range from concise essays by renowned scholars, distinguished for their intellectual depth, to academic studies by specialized researchers, appreciated for their analytical rigor. Together, they reflect the breadth and vitality of contemporary Islamic scholarship—where reasoned argument is harmonized with the guidance of revelation.

The translation team has endeavored to ensure accuracy, clarity, and fidelity to the original texts, while preserving their tone and context, and clarifying concepts that may be unfamiliar to non-Arabic readers.

These works invite fair-minded reflection and sincere dialogue in the pursuit of truth. For in Islam, faith in Allah is both rational and innate, a conviction that fills life with peace and purpose.

This project has been made possible—by the grace of Allah—and through the generous support of the Endowment of Eisa Abdula Abdul Aziz ALothman (may Allah have mercy on him), whose contribution embodies a noble commitment to knowledge and to spreading the light of understanding across the world.

May Allah bless this endeavor, make it fruitful, and guide all seekers of truth to what is right and good.

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Foreword from the Translator

In the Name of Allah, the Most Gracious, the Most Merciful

It is with immense gratitude and reverence that I present this translation of a remarkable treatise authored by one of the great scholars of our time—Shaykh Muḥammad al-Amīn al-Shanqīṭī (may Allah have mercy upon him).

Born in the early twentieth century in the region of Chinguetti, Mauritania—renowned for its scholarly legacy—Shaykh al-Shanqīṭī grew up in a household immersed in Islamic knowledge. He memorized the Qur'an by the age of ten and pursued traditional Islamic sciences under prominent scholars in his land, mastering disciplines such as Tafsīr, Ḥadīth, Fiqh, Uṣūl, and the Arabic language.

He is best known for his magnum opus, A*ḍ*wāʾ al-Bayān fī Tafsīr al-Qurʾān bil-Qurʾān, a multi-volume Qur'anic commentary that exemplifies his methodology of interpreting the Qur'an through the Qur'an itself.

The treatise before you—"Islam is a Complete Religion"—is based on a lecture delivered by the Shaykh in al-Masjid al-Nabawī upon the request of the King of Morocco. Recognizing its immense benefit, his students later asked him to preserve it in writing. In it, Shaykh al-Shanqīṭī outlines ten major themes that demonstrate how the Qur'an comprehensively addresses all aspects of human life, both worldly and spiritual.

He begins with the subject of Tawḥīd, elaborating on its three categories: Tawḥīd of Lordship, Worship, and Names and Attributes—showing how the Qur'an repeatedly emphasizes them. He then moves on to the powerful role of moral exhortation and the Qur'anic emphasis on sincerity in action, governance by divine law, and healthy societal relationships. He dedicates insightful sections to economic principles, internal and external politics, and the causes and cures for Muslim weakness, both militarily and economically. He concludes by discussing the problem of discord among hearts and how its solution lies in sound intellect illuminated by divine revelation.

What distinguishes this work is the clarity with which it demonstrates that Islam is not merely a set of personal rituals or moral values, but a comprehensive system for life. With

meticulous Qur'anic support, the Shaykh proves that Islam provides guidance for individual behavior, communal harmony, governance, economics, warfare, and more. He writes with sincerity, conviction, and an unmatched command of Allah's Book.

In an age where some seek to limit the scope of Islam or question its relevance to modern challenges, this treatise serves as a powerful reminder that the Qur'an is timeless, divine guidance for all of humanity.

It is my hope that this translation preserves the beauty and power of the Shaykh's original words while rendering them accessible to an English-speaking audience. May Allah make it a means of benefit and reward for the Shaykh, for the readers, and for this humble translator. And Allah knows best.

Dr. Abdullah Sueidi

In the Name of Allah, the Most Merciful, the Bestower of Mercy

All praise is due to Allah, Lord of the worlds, and may peace and blessings be upon our Prophet Muḥammad, his family and companions, and all who follow his call until the Day of Judgement.

To proceed:

This is a lecture I delivered in the Prophet's Mosque upon the request of the King of Morocco. Some of my brothers then asked me to write it down so it could be published, and I responded to their request, hoping that Allah would make it beneficial.

Allah, the Exalted, said: "**Today I have perfected for you your religion, completed My favor upon you, and have chosen for you Islam as your religion.**" *(al-Mā'idah: 3)*

That day was the Day of ʿArafah, and it was a Friday during the Farewell Pilgrimage. This noble verse was revealed while the Prophet ﷺ stood on ʿArafāt during the afternoon of that day. He ﷺ lived for eighty-one nights after its revelation.

Allah, the Exalted, clearly stated in this noble verse that He has perfected our religion for us—so it will never be deficient—and that it will never require any addition. Hence, He sealed the line of Prophets with our Prophet ﷺ. May Allah's blessings and peace be upon them all. He also explicitly stated in the verse that He is pleased with Islam as our religion and will never be displeased with it. For this reason, He declared that He will not accept any religion other than Islam from anyone. He said: "**And whoever seeks a religion other than Islam, it will never be accepted from him, and he will be among the losers in the Hereafter.**" *(Āl ʿImrān: 85)*

And He said: "**Indeed, the religion with Allah is Islam.**" *(Āl ʿImrān: 19)*

In the perfection of the religion and the clarification of all its rulings lie all the blessings of this world and the next. That is why He said: "**and completed My favor upon you.**"

This noble verse is an explicit and unequivocal proof that the religion of Islam has not left out a single matter—no matter what it may be—that creation needs in this world or the next, except that it has clarified and explained it.

To demonstrate this, we will cite ten great issues upon which the life of this world revolves—issues that concern humanity in both realms. Some of them will serve as a subtle indication of the rest:

1. Tawḥīd (monotheism)
2. Admonition and reminders
3. The distinction between righteous deeds and other actions
4. Ruling by laws other than the noble Sharīʿah
5. Social conduct within communities
6. Economics
7. Politics
8. The issue of disbelievers being given power over Muslims
9. The weakness of Muslims in resisting disbelievers in numbers and means
10. The issue of division and discord among hearts within the community

We will clarify the solutions to these problems through the Qur'an. What follows is a brief indication of how the Qur'an addresses all of these matters, serving as a pointer to what lies beyond.

The First Issue: Tawḥīd (Monotheism)

It is known through studying the Qur'an that Tawḥīd is divided into three categories:

The first category is affirming the oneness of Allah—Exalted be He—in His Lordship (Tawḥīd al-Rubūbiyyah). This type of Tawḥīd is inborn in the natural disposition (fiṭrah) of all people of sound intellect. Allah, the Exalted, said: "**And if you ask them who created them, they will surely say, 'Allah.'**" *(al-Zukhruf: 87)*

He also said: "**Say, who provides for you from the heavens and the earth? Or who owns [your] hearing and sight?**" until His statement, "**Will you not then be mindful?**" *(Yūnus: 31)*

There are many verses in the Qur'an of similar meaning.

As for Pharaoh's denial of this type of Tawḥīd when he said: "**Pharaoh said, 'And what is the Lord of the worlds?'**" *(al-Shuʿarā': 23)*, this was mere obstinacy and denial of what he already knew.

This is proven by Allah's statement: "**He said, 'You certainly know that none has sent these down except the Lord of the heavens and the earth as clear proofs.'**" *(al-Isrā': 102)*

And He said: "**And they rejected them, while their souls were convinced of them, out of injustice and arrogance.**" *(al-Naml: 14)*

This is why the Qur'an often affirms this type of Tawḥīd using rhetorical questions for confirmation, such as: "**Is there any doubt about Allah?**" *(Ibrāhīm: 10)*

And that He said: "**Say, shall I seek a lord other than Allah, while He is the Lord of all things?**" *(al-Anʿām: 164)*

He also said: "**Say, who is the Lord of the heavens and the earth? Say, Allah.**" *(al-Raʿd: 16)* And similar verses—because they acknowledged it.

However, this type of Tawḥīd did not benefit the disbelievers, because they did not single Him out—Glorified be He—in worship. Allah said: "**And most of them do not believe in Allah except while they associate others with Him.**" *(Yūsuf: 106)*

And He said: "**We only worship them so that they may bring us closer to Allah in position.**" *(al-Zumar: 3)*

He also said: "**And they say, 'These are our intercessors with Allah.' Say, 'Are you informing Allah of what He does not know in the heavens or on the earth?'**" *(Yūnus: 18)*

The second category is affirming the oneness of Allah—Exalted be He—in worship *(Tawhīd al-ʿUlūhiyyah)*. This is the very matter over which all battles between the messengers and their nations took place. It is for this purpose that the messengers were sent. The essence of this category is embodied in the meaning of Lā ilāha illa Allah—"There is no deity worthy of worship except Allah."

It is founded upon two essential pillars:

1. Negation—denying all forms of worship to anything other than Allah, regardless of its nature.
2. Affirmation—devoting all acts of worship exclusively to Allah alone, in the manner He has legislated.

Most of the Qur'an revolves around this type of Tawḥīd. Allah said: "**Indeed, We sent to every nation a messenger, [saying], 'Worship Allah and avoid ṭāghūt (false gods).'**" *(al-Nahl: 36)*

And He said: "**And We did not send any messenger before you but that We revealed to him, 'There is no [true] deity except Me, so worship Me.'**" *(al-Anbiyāʾ: 25)*

He also said: "**Whoever disbelieves in ṭāghūt and believes in Allah has grasped the firmest handhold.**" *(al-Baqarah: 256)*

And He said: "**And ask those We sent before you of Our messengers: Did We ever appoint gods to be worshipped besides the Most Merciful?**" *(al-Zukhruf: 45)*

And in another verse He said: "**Say: It is only revealed to me that your deity is but One God—so will you submit?**" *(al-Anbiyāʾ: 108)*

There are countless verses on this matter.

The third category is affirming the oneness of Allah—Exalted be He—in His Names and Attributes (Tawḥīd al-Asmāʾ wa al-Ṣifāt). This category is built on two principles, as Allah, the Exalted, clarified:

1. Declaring Him free from any resemblance to the attributes of created beings.
2. Believing in all the Names and Attributes that He has described Himself with, or that His Messenger ﷺ described Him with—truly and not metaphorically—in a manner befitting His Perfection and Majesty.

It is well known that no one knows Allah better than Allah Himself, and no one knows Him better than the Messenger of Allah ﷺ after Him. Allah says about Himself: "**Do you know better, or does Allah?**" *(al-Baqarah: 140)*

And He says about His Messenger ﷺ: "**Nor does he speak from [his own] desire. It is only a revelation revealed.**" *(al-Najm: 3–4)*

He made clear the denial of likeness to Him in His statement: "**There is nothing like unto Him.**" *(al-Shūrā: 11)*

And He affirmed the attributes as true and real in the same verse: "**And He is the All-Hearing, the All-Seeing.**" *(al-Shūrā: 11)*

The beginning of the verse rules out any negation or denial, making clear that the obligation is to affirm the attributes truly without likening them to creation, and to negate any resemblance without denying the attributes themselves.

He also clarified that created beings cannot encompass Him in knowledge. He said: "**He knows what is before them and what is behind them, and they do not encompass Him in knowledge.**" *(Ṭāhā: 110)*

The Second Issue: Admonition (Waʿẓ)

The scholars have unanimously agreed that Allah, the Exalted, has not sent down from the heavens to the earth a greater admonisher or a more powerful deterrent than the admonition of Divine Watchfulness and Knowledge—that is, for a person to be constantly aware that his Lord, Glorified and Exalted be He, is watching over him and knows everything he conceals and reveals.

The scholars presented an example to make this supreme admonition and mighty deterrent more tangible to the mind, almost as if it were physically perceived. They said: Imagine a tyrannical king—one who spills blood freely, kills men mercilessly, and is known for his severe

punishment and harsh retribution. His executioner stands at his side, the execution mat is spread out, and the sword drips with blood. Surrounding this king are his daughters and wives. Would it ever cross anyone's mind to harbor any illicit desire or attempt anything unlawful with those women, knowing the king is watching him and fully aware of what he intends?

Absolutely not—never! And to Allah belongs the highest example. Rather, all those present would be filled with fear; their hearts humbled, their eyes lowered, their limbs stilled. Their only hope would be to escape unharmed. Without a doubt—and to Allah belongs the highest example—Allah, Glorified and Exalted be He, is more aware, more encompassing in knowledge, more severe in punishment, and more dreadful in His retribution than that king. His sanctuaries on earth are His sacred prohibitions. If the people of a city knew that their ruler would become aware of everything they did during the night, they would go to sleep in fear and abandon every sinful act out of dread of him.

Allah, the Exalted, made clear that the wisdom behind creating creation is to test and try them—to see which of them is best in deeds. He said: "**Indeed, We have made whatever is on the earth an adornment for it, that We may test them [to see] which of them is best in deeds.**" *(al-Kahf: 7)*

And at the beginning of Sūrat Hūd, He said: "**And it is He who created the heavens and the earth in six days—and His Throne was upon the water—in order to test you [as to] which of you is best in deeds.**" *(Hūd: 7)* He did not say "which of you is most in deeds."

And in Sūrat al-Mulk: "**[He] who created death and life to test you [as to] which of you is best in deeds—and He is the Almighty, the Oft-Forgiving.**" *(al-Mulk: 2)*

These two verses clarify the meaning of His statement: "**And I did not create the jinn and mankind except to worship Me.**" *(al-Dhāriyāt: 56)*

Since the wisdom behind creating mankind is this very test, Jibrīl wished to show the people the way to succeed in it. So he asked the Prophet ﷺ: "Tell me about iḥsān." That is, tell me about the state for which mankind was created and will be tested. The Prophet ﷺ explained that the path to iḥsān is this very greatest deterrent and supreme admonition. He said: "**It is to worship Allah as if you see Him. And if you do not see Him, [know that] He sees you.**" *(Ṣaḥīḥ al-Bukhārī and Muslim)*

Thus, you will not turn a single page of the Noble Qur'an without finding this supreme admonition. Allah says: "**Indeed, We created man, and We know what his soul whispers to him, and We are closer to him than [his] jugular vein.**" *(Qāf: 16)*

And He said: "**Not a word does he utter but that there is a watcher present [to record it].**" *(Qāf: 18)*

He also said: "**Then We will surely relate [their deeds] to them with knowledge, and We were never absent.**" *(al-Aʿrāf: 7)*

And He said: "**And you are not [engaged] in any matter, and do not recite any portion of the Qur'an, nor do you do any deed, except that We are witnesses over you when you are engaged in it. And not even the weight of a speck is hidden from your Lord in the earth or in the heaven, nor anything smaller or greater than that but is in a clear Record.**" *(Yūnus: 61)*

He also said, "**Unquestionably, they fold up their chests to hide from Him. Unquestionably, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Indeed, He is Knowing of what is within the breasts.**" *(Hūd: 5)*

Verses like these are found throughout the Qur'an.

The Third Issue: The Distinction Between Righteous Deeds and Other Acts

The Noble Qur'an has clarified that righteous deeds are those that fulfill three essential conditions. If any of these are missing, the deed will be of no benefit to the doer on the Day of Judgment.

The first condition is that the deed must conform to what the Prophet ﷺ brought. Allah says: "**Whatever the Messenger gives you—take it; and whatever he forbids you—refrain from it.**" *(al-Hashr: 7)*

And He says: "**Whoever obeys the Messenger has truly obeyed Allah.**" *(al-Nisā': 80)*

He also says: "**Say: If you truly love Allah, then follow me.**" *(Āl ʿImrān: 31)*

And He says: "**Or do they have partners who have legislated for them in religion that which Allah has not permitted?**" *(al-Shūrā: 21)*

And He also says: "**Did Allah give you permission—or are you inventing lies about Allah?**" *(Yūnus: 59)*

The second condition is that the deed must be done sincerely for the sake of Allah. Allah says: "**And they were not commanded except to worship Allah, [being] sincere to Him in religion.**" *(al-Bayyinah: 5)*

And He says: "**Say: Indeed, I have been commanded to worship Allah, [being] sincere to Him in religion. And I have been commanded to be the first of the Muslims. Say: Indeed, I fear, if I disobey my Lord, the punishment of a tremendous Day. Say: [It is] Allah [alone] that I worship, being sincere in my religion to Him. So worship what you will besides Him.**" *(al-Zumar: 11–15)*

The third condition is that the deed must be founded upon sound belief, for deeds are like a roof, and belief is the foundation. Allah says: "**And whoever does righteous deeds—whether male or female—while being a believer…**" *(al-Nisā': 124)* He restricted its acceptance by saying: "**…while being a believer.**"

And He said concerning the disbelievers: "**And We will turn to whatever deeds they did and make them as scattered dust.**" *(al-Furqān: 23)*

He also said: "**They are those for whom there is nothing in the Hereafter but the Fire. What they did in this world will be in vain, and their deeds will be worthless.**" *(Hūd: 16)*

The Fourth Issue: Ruling by Other Than the Noble Sharīʿah

The Qur'an has made it clear that this is manifest disbelief and shirk in Allah, Exalted be He.

When Shayṭān inspired the disbelievers of Makkah to ask the Prophet ﷺ: "If a sheep dies on its own, who killed it?" and he replied, "Allah killed it," Shayṭān then inspired them to say: "What you slaughter with your own hands is lawful, but what Allah kills is unlawful? Then you are better than Allah!"

So Allah revealed: "**Indeed, the devils inspire their allies to argue with you, and if you obey them, you would indeed be polytheists.**" *(al-Anʿām: 121)*

The absence of the particle fa before the phrase "indeed you would be polytheists" is a clear indication of an implied oath, known as lām al-qasam—meaning that Allah, Glorified be He, has sworn in this noble verse that whoever obeys Shayṭān in his legislation to permit carrion is a polytheist. This is major shirk, taking one out of the fold of Islam, according to the consensus of the Muslims.

On the Day of Judgment, Allah will rebuke those who committed this with His words: "**Did I not command you, O children of Ādam, not to worship Shayṭān? Indeed, he is a clear enemy to you. And [did I not command you] to worship Me? That is a straight path.**" *(Yā Sīn: 60–61)*

And Allah said about His beloved servant (Khalīl), Ibrāhīm: "**O my father, do not worship Shayṭān…**" *(Maryam: 44)* —meaning, by following him in legislating disbelief and sins.

He also said: "**They call upon none besides Him except female deities; and they call upon none but a rebellious Shayṭān.**" *(al-Nisāʾ: 117)* That is, in reality, they are worshipping Shayṭān by following his legislation.

Allah also said: "**Thus, their partners made it seem fair to many of the polytheists to kill their children…**" *(al-Anʿām: 137)*

He referred to those they obeyed as partners because they obeyed them in disobeying Allah by killing their children.

When ʿAdiyy ibn Ḥātim (may Allah be pleased with him) asked the Prophet ﷺ about the verse: "**They took their rabbis and monks as lords besides Allah…**" *(al-Tawbah: 31)*

The Prophet ﷺ explained that taking them as lords means following them in making lawful what Allah has forbidden and making unlawful what He has permitted. There is no dispute about this.

Allah also says: "Have you not seen those who claim to believe in what was revealed to you and what was revealed before you? They wish to refer judgment to ṭāghūt, though they were commanded to reject it. And Shayṭān wishes to lead them far astray." *(al-Nisāʾ: 60)*

"**And whoever does not judge by what Allah has revealed—they are the disbelievers.**" *(al-Māʾidah: 44)*

And He said: "**Shall I seek a judge other than Allah, when it is He who has sent down to you the Book in detail? Those to whom We gave the Scripture know that it is sent down from your Lord in truth. So do not be among the doubters.**" *(al-Anʿām: 114)*

And He says: "**The Word of your Lord has been completed in truth and justice. None can change His words. And He is the All-Hearing, the All-Knowing.**" *(al-Anʿām: 115)* "In truth"—meaning in matters of information. "And justice"—meaning in rulings.

And Allah says: "**Do they seek the judgment of [pre-Islamic] ignorance? Who is better in judgment than Allah for a people who are certain?**" *(al-Māʾidah: 50)*

The Fifth Issue: Social Conduct

The Qur'an has quenched the thirst for guidance in this area and illuminated the path. Look, for instance, at what Allah commands the highest-ranking leader to do with his people: "**And lower your wing to those who follow you from among the believers.**" *(al-Shuʿarāʾ: 215)*

"**So by mercy from Allah, you were lenient with them. And if you had been harsh or hard-hearted, they would have dispersed from around you. So pardon them, and seek forgiveness for them, and consult them in matters.**" *(Āl ʿImrān: 159)*

And observe what Allah commands the general public to do with their leaders: "**O you who believe, obey Allah and obey the Messenger and those in authority among you.**" *(al-Nisāʾ: 59)*

And look at what He commands a person to do within his close circle, such as with his wife and children: "**O you who believe, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them and they do what they are commanded.**" *(al-Tahrīm: 6)*

And observe how He alerts a person to be cautious and firm regarding his close family, and yet instructs him that if he encounters something unpleasant, he should pardon and forgive. So He first commands vigilance and caution, and then commands forgiveness and forbearance:

"**O you who believe, indeed among your wives and your children are enemies to you—so beware of them. But if you pardon, overlook, and forgive, then indeed, Allah is Forgiving, Merciful.**" *(al-Taghābun: 14)*

And look at what He commands members of the general society to observe in their dealings with one another: "**Indeed, Allah commands justice, excellence, and giving to relatives, and He forbids immorality, wrongdoing, and transgression. He admonishes you so that you may take heed.**" *(al-Nahl: 90)*

He also says: "**O you who believe, avoid much suspicion; indeed, some suspicion is sin. And do not spy, nor backbite one another.**" *(al-Hujurāt: 12)*

And: "**Let not a people ridicule another people—perhaps they may be better than them; nor let women ridicule other women—perhaps they may be better than them. And do not defame yourselves, nor insult one another with nicknames. Wretched is the name of disobedience after faith. And whoever does not repent, then they are the wrongdoers.**" *(al-Hujurāt: 11)*

And He says: "**Cooperate in righteousness and piety, and do not cooperate in sin and aggression.**" *(al-Mā'idah: 2)*

And He says: "**Indeed, the believers are brothers.**" *(al-Hujurāt: 10)*

And: "**And their affairs are [decided] by mutual consultation among them.**" *(al-Shūrā: 38)*

And there are many more verses like these.

Since there is no individual in any society—human or jinn—who is free from those who oppose or show hostility toward him:

There is no one safe from enemies—
Even if he seeks seclusion atop a mountain.

And because every individual is in need of a remedy for this widespread affliction, Allah clarified its cure in three places in His Book. In them, He explained that the cure for hostility from humans is to overlook their offenses and respond with kindness, and that the only cure for the evil of Shayṭān among the jinn is seeking refuge in Allah from his harm.

The first place: His statement near the end of Sūrat al-Aʿrāf regarding humans: "**Hold to forgiveness, enjoin what is right, and turn away from the ignorant.**" *(al-Aʿrāf: 199)* And regarding the devils from the jinn: "**And if an evil suggestion comes to you from Shayṭān, then seek refuge in Allah. Indeed, He is Hearing, Knowing.**" *(al-Aʿrāf: 200)*

The second place: In Sūrat al-Muʾminūn, He says regarding humans: "**Repel evil with that which is better. We are most knowing of what they describe.**" *(al-Muʾminūn: 96)* And regarding Shayṭān: "**And say, 'My Lord, I seek refuge in You from the incitements of the devils. And I seek refuge in You, my Lord, lest they be present with me.'**" *(al-Muʾminūn: 97–98)*

The third place: In Sūrat Fuṣṣilat, where Allah made it even more explicit that this divine remedy severs the devilish illness. He also clarified that this divine remedy is not granted to everyone—it is only given to those with the greatest portion of patience and good fortune.

He said: "**Repel evil with that which is better, and behold—the one between whom and you was enmity will become as if he were a devoted friend. But none is granted it except those who are patient, and none is granted it except one having a great share [of good].**" *(Fuṣṣilat: 34–35)*

And He said in the corresponding verse: "And if an evil suggestion comes to you from Shayṭān, then seek refuge in Allah. Indeed, He is the Hearing, the Knowing." *(Fuṣṣilat: 36)*

He also clarified elsewhere that gentleness and compassion are to be shown specifically to Muslims, not disbelievers. He said: "**Allah will bring a people whom He loves and who love Him—humble toward the believers, powerful against the disbelievers.**" *(al-Mā'idah: 54)*

And He said: "**Muḥammad is the Messenger of Allah. And those who are with him are severe against the disbelievers and merciful among themselves.**" *(al-Fath: 29)* And: "**O Prophet, strive against the disbelievers and the hypocrites and be harsh with them.**" *(al-Tawbah: 73)*

For harshness in a place of gentleness is foolishness and recklessness, and gentleness in a place of severity is weakness and cowardice:

If one says: "Be forbearing," then know that forbearance has its place—
And forbearance in the wrong place is ignorance.

The Sixth Issue: The Matter of Economics

The Qur'an has clarified its foundational principles, to which all subsidiary matters return. The field of economics can be reduced to two main foundations:

First: Proper perspective in earning wealth.

Second: Proper perspective in spending wealth in its rightful places.

Observe how Allah, in His Book, has opened the pathways to earning wealth through means that are consistent with dignity and religion. He has illuminated the path in this regard. He says: "**Then when the prayer is concluded, disperse through the land and seek from the bounty of Allah.**" *(al-Jumuʿah: 10)*

And He says: "**And others travel through the land seeking from the bounty of Allah…**" *(al-Muzzammil: 20)*

He also says: "**There is no blame upon you for seeking bounty from your Lord.**" *(al-Baqarah: 198)*

And He said: "**Unless it is a trade conducted by mutual consent among you.**" *(al-Nisā': 29)*

And: "**Allah has permitted trade.**" *(al-Baqarah: 275)*

And: "**So consume what you have taken as war booty—[it is] lawful and good.**" *(al-Anfāl: 69)*, and many other similar verses.

And observe how He commands moderation in spending: "**Do not keep your hand chained to your neck, nor extend it completely.**" *(al-Isrā': 29)*

And He said: "**And those who, when they spend, are neither extravagant nor stingy, but are moderate between the two.**" *(al-Furqān: 67)*

And: "**And they ask you what they should spend. Say: 'That which is beyond your needs.'**" *(al-Baqarah: 219)*

And look at how He forbids spending on things that are impermissible: "**They will spend it; then it will become a regret for them, then they will be overcome.**" *(al-Anfāl: 36)*

The Seventh Issue: Politics

The Qur'an has clarified its foundations, illuminated its landmarks, and explained its methods. Politics, which is derived from the verb sāsa yasūsu—to manage affairs and govern, can be divided into two types: external and internal.

External politics is based on two principles:

First: Preparing sufficient strength to suppress and overcome the enemy. Allah says: "**And prepare against them whatever you are able of power and steeds of war, by which you may terrify the enemy of Allah and your enemy.**" *(al-Anfāl: 60)*

Second: Complete and proper unity around that strength. Allah says: "**And hold firmly to the rope of Allah all together and do not become divided.**" *(Āl ʿImrān: 103)*

And: "**And do not dispute, lest you lose courage and your strength departs.**" *(al-Anfāl: 46)*

The Qur'an also clarified matters related to peace treaties, armistices, and annulling agreements if circumstances require it. Allah says: "**So fulfill their treaty until their term [has ended].**" *(al-Tawbah: 4)*

And He said: "**So as long as they remain true to you, remain true to them.**" *(al-Tawbah: 7)* "**If you fear treachery from a people, then throw back [their treaty] to them in a just manner.**" *(al-Anfāl: 58)*

And: "This is a declaration from Allah and His Messenger to the people on the day of the greater ḥajj that Allah is free from obligation to the polytheists—and [so is] His Messenger." *(al-Tawbah: 3)*

He also commanded caution and vigilance against their schemes and seizing of opportunities. He said: "**O you who believe, take your precautions…**" *(al-Nisāʾ: 71)* And: "**Let them take their precaution and [carry] their weapons. The disbelievers wish that you would neglect your weapons…**" *(al-Nisāʾ: 102)*, and other similar verses.

Internal politics, on the other hand, deals with maintaining security and tranquility within society, preventing injustice, and restoring rights to their rightful owners.

The key pillars upon which internal politics rests are six:

First: Religion, which the Sharīʿah came to preserve. This is why the Prophet ﷺ said: "**Whoever changes his religion, kill him.**" This is a powerful deterrent against abandoning or corrupting the religion.

Second: Lives, which the Qur'an commands to preserve through prescribed retribution. Allah says: "**There is life for you in retribution.**" *(al-Baqarah: 179)*

And He says: "**Prescribed for you is retribution for those murdered.**" *(al-Baqarah: 178)*

And: "**And whoever is killed unjustly, We have given his heir authority…**" *(al-Isrāʾ: 33)*

Third: Intellect, which the Qur'an seeks to protect. Allah says: "O you who believe! Indeed, intoxicants, gambling, [sacrificing on] stone altars, and divining arrows are filth from the work of Shayṭān, so avoid it that you may succeed." *(al-Māʾidah: 90)*

And in the ḥadīth: "Every intoxicant is ḥarām. Whatever intoxicates in large amounts, even a small amount of it is ḥarām." For this reason, the ḥadd punishment is prescribed for the one who drinks alcohol.

Fourth: Lineage, which is protected by the *ḥ*add punishment for fornication. Allah says: "**The fornicating woman and man—lash each one of them with a hundred lashes.**" *(al-Nūr: 2)*

Fifth: Honor, which is safeguarded by the punishment for false accusation. Allah says: "**And those who accuse chaste women and do not bring four witnesses—lash them with eighty lashes.**" *(al-Nūr: 4)*

Sixth: Wealth, which is protected by the punishment for theft. Allah says: "**[As for] the male thief and the female thief—cut off their hands as recompense for what they have committed, a deterrent from Allah.**" *(al-Māʾidah: 38)*

From this, it becomes clear that adherence to the Qur'an ensures the protection and well-being of all internal and external societal interests.

The Eighth Issue: The Subjugation of Muslims by Disbelievers

This matter perplexed the Companions of the Messenger of Allah ﷺ, even while he was among them. But Allah Himself—Glorified and Exalted be He—issued a heavenly fatwā on the matter in His Book, resolving the confusion.

When what befell the Muslims on the Day of Uḥud occurred, they were bewildered and asked: "How could the idolaters defeat us and gain the upper hand when we are upon the truth and they are upon falsehood?"

So, Allah answered them in His statement: "**Why is it that when a disaster struck you, although you had struck them with one twice as great, you said, 'From where is this?' Say: It is from your own selves.**" *(Āl ʿImrān: 165)*

His statement: "**Say: It is from your own selves**" *(Āl ʿImrān: 165)* is further clarified by His words: "**And Allah had certainly fulfilled His promise to you when you were killing them by His permission—until when you lost courage and fell to disputing about the matter and disobeyed after He had shown you that which you love. Among you are some who desire this world, and among you are some who desire the Hereafter. Then He turned you back from them to test you.**" *(Āl ʿImrān: 152)*

In this divine verdict, Allah clarified that the cause of the disbelievers being given power over them came from their own selves. Specifically, it was their loss of resolve, their internal disputes, the disobedience of some of them toward the Messenger ﷺ, and their desire for worldly gain.

This refers to the archers stationed on the mountain slope who had been tasked with preventing the disbelievers from attacking the Muslims from behind. When the disbelievers were initially defeated, those archers became eager for the spoils and left their posts, thereby disobeying the Prophet ﷺ in pursuit of worldly gain.

The Ninth Issue: The Weakness of the Muslims

Regarding the small number of Muslims and the scarcity of their means compared to the disbelievers, Allah, Glorified be He, clarified the remedy for this in His Book. He made clear that if He finds sincerity in the hearts of His servants as it should be, then the outcome of such sincerity will be that they overpower and triumph over those stronger than themselves.

Thus, when Allah found true sincerity in the hearts of those who gave the pledge beneath the tree—highlighting this sincerity in His statement: "**Indeed, Allah was pleased with the believers when they gave you the pledge under the tree, and He knew what was in their hearts…**" *(al-Fath: 18)*— He then made clear that the result of this sincerity is that He grants them capabilities

they did not previously possess. He said: "**And another** [**victory**] **which you have not been able to** [**achieve**]**—but Allah has encompassed it.**" *(al-Fath: 21)*

He stated that they were incapable of it, yet He had encompassed it, and thus enabled them to achieve it and granted it to them as spoils because of the sincerity He knew was in their hearts.

Similarly, when the disbelievers surrounded the Muslims in the Battle of al-Aḥzāb with a massive military siege—as described in His words: "**When they came upon you from above and from below, and when eyes shifted** [**in fear**] **and hearts reached the throats, and you assumed various assumptions about Allah. There, the believers were tested and shaken with a severe shaking.**" *(al-Ahzāb: 10–11)*—the remedy to that weakness and military pressure was sincerity to Allah and firm faith in Him. Allah said: "**And when the believers saw the confederates, they** said: '**This is what Allah and His Messenger had promised us, and Allah and His Messenger spoke the truth.**' **And it only increased them in faith and submission.**" *(al-Ahzāb: 22)*

The result of that sincerity was what Allah mentioned: "**And Allah repelled those who disbelieved, in their rage—they attained no good. And Allah spared the believers from fighting. And Allah is Ever Powerful, All-Mighty. And He brought down those of the People of the Scripture who had supported them from their fortresses, and cast terror into their hearts—a group you killed and a group you took captive. And He caused you to inherit their land, their homes, their wealth, and a land you had not trodden. And Allah is over all things competent.**" *(al-Ahzāb: 25–27)*

This support from Allah came through means they had not anticipated—namely, the angels and the wind: "**O you who believe! Remember the favor of Allah upon you when armies came upon you, and We sent upon them a wind and forces you did not see.**" *(al-Ahzāb: 9)*

This is why among the signs of the truth of Islam is that a small, weak group that adheres to it will defeat a larger, stronger disbelieving group: "**How many times has a small company overcome a large company by the permission of Allah. And Allah is with the patient.**" *(al-Baqarah: 249)*

Thus, Allah named the Day of Badr a sign, a proof, and a criterion, for it demonstrated the truth of Islam. He said: "**There has already been for you a sign in the two armies that met: one fighting in the cause of Allah and the other disbelieving.**" *(Āl ʿImrān: 13)* — This was the Day of Badr.

And: "**If you believe in Allah and what We sent down upon Our servant on the Day of Criterion…**" *(al-Anfāl: 41)* — also referring to the Day of Badr.

And: "**That those who were to be destroyed** [**i.e., disbelievers**] **might perish upon proof.**" *(al-Anfāl: 42)*, which—as some scholars explained—also refers to Badr.

There is no doubt that the victory of a small, weak believing group over a large, powerful disbelieving one is a proof that it is upon the truth, and that Allah is the One who gave them

victory—just as He said regarding Badr: "**And Allah already gave you victory at Badr when you were few in number.**" *(Āl ʿImrān: 123)*

And: "**When your Lord revealed to the angels: 'I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieve…'**" *(al-Anfāl: 12)*

The believers whom Allah promised victory and distinguished from others by their qualities are those He described in His words: "**And Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might.**" *(al-Hajj: 40)*

He then defined their qualities: "[**They are**] **those who, if We establish them in the land, establish prayer, give Zakāh, enjoin what is right, and forbid what is wrong. And to Allah belongs the outcome of all matters.**" *(al-Hajj: 41)*

The remedy we referred to above as a solution for military siege is also, as Allah indicated in Sūrat al-Munāfiqūn, a remedy for economic siege. He said: "**They are the ones who say: 'Do not spend on those with the Messenger of Allah until they disperse.'**" *(al-Munāfiqūn: 7)*

This very action, which the hypocrites planned against the Muslims, is the essence of an economic blockade.

Allah pointed out that the remedy lies in strong faith in Him and sincere reliance upon Him, Glorified be He, when He said: "**But to Allah belong the treasures of the heavens and the earth, yet the hypocrites do not understand.**" *(al-Munāfiqūn: 7)*

For the One in whose Hand are the treasures of the heavens and the earth does not abandon anyone who seeks refuge in Him and obeys Him. Allah says: "**And whoever is mindful of Allah—He will make for him a way out, and provide for him from where he does not expect. And whoever relies upon Allah—then He is sufficient for him.**" *(al-Ṭalāq: 2–3)*

He also clarified this by saying: "**But if you fear poverty, Allah will enrich you from His bounty, if He wills.**" *(al-Tawbah: 28)*

The Tenth Issue: The Problem of Discord Between Hearts

Allah clarified in Sūrat al-Ḥashr that the cause of division and discord is the absence of sound reasoning. He says: "**You think they are united, but their hearts are divided.**" *(al-Hashr: 14)*

And He then states the reason: "**That is because they are a people who do not reason.**" *(al-Hashr: 14)*

The remedy for a weak intellect is to illuminate it by following the light of revelation, because revelation guides to interests and benefits that the mind alone is unable to reach.

Allah says: "**Is the one who was dead and We gave him life, and made for him a light by which he walks among the people, like one who is in darkness from which he cannot emerge?**" *(al-Anʿām: 122)*

This verse makes clear that the light of īmān brings life to the one who was spiritually dead and illuminates the path he walks upon.

Allah also says: "**Allah is the ally of those who believe; He brings them out from darkness into light.**" *(al-Baqarah: 257)*

And: "**Then is one who walks fallen on his face better guided, or one who walks upright on a straight path?**" *(al-Mulk: 22)*

And there are many other verses of similar meaning.

In summary, human interests—upon which the order of the world depends—can be classified into three main categories:

First: Averting harms, which scholars of legal theory refer to as necessities *(ḍarūriyyāt)*. These revolve around protecting the six essentials previously mentioned: religion, life, intellect, lineage, honor, and wealth.

Second: Attaining benefits, which are known as needs *(ḥājiyyāt)*. Examples include commercial transactions (according to some scholars), leasing contracts, and most other legitimate mutual benefits between individuals in society.

Third: Adorning oneself with noble character and maintaining virtuous habits, which are referred to by scholars as beautifications and complementary matters *(taḥsīniyyāt wa takmīliyyāt)*. Examples include the practices of natural disposition *(khiṣāl al-fiṭrah)*, such as growing the beard and trimming the mustache, and also include the prohibition of repulsive acts and the obligation of supporting poor relatives.

All these interests—whether necessities, needs, or beautifications—are preserved in the most complete and wise manner through the religion of Islam. Allah says: "**Alif Lām Rā. [This is] a Book whose verses are perfected and then explained in detail—from One who is Wise and All-Aware.**" *(Hūd: 1)*

And may blessings and peace be upon Muḥammad, and upon his family and Companions, altogether.

Islam is a Complete Religion